

June 12

1919

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR.

[ESTABLISHED 1840].

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*“Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin” (ISAIAH 30: 1).*

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AN EASTER SERMON.

BY PRESIDENT CHARLES W. PENROSE, DELIVERED IN THE  
TABERNACLE, SUNDAY, APRIL 20th, 1919. REPORTED BY  
F. W. OTTERSTROM.

*(Concluded from page 359).*

DIVINE PREDICTIONS COME TRUE.

My brethren and sisters and friends, I bear my testimony to you this afternoon that these things, contained in the New Testament, and the predictions made about them in the Old Testament, particularly those by Isaiah the Prophet are the truth; they are as true as God. God gave them. “Holy men of old spake as they were moved upon by the Holy Ghost,” and they wrote those predictions concerning the Redeemer, by the power of the Holy Ghost. The Apostles who laid down their lives for this testimony, preached by the power of God and the Holy Ghost, those things contained in the epistles of the Apostles, Paul and Peter and James and John, and the rest of them. They are true; and the testimonies borne in these latter days, concerning this great subject, are true. They have come from God. The heavens have been opened. The voice of God has been uttered. Jesus the Christ has appeared. This is His Church, and the members of it are members in His body; it is our mission—not only the preachers, not only the brethren who are ordained unto it, but every member of the Church—the Lord has made the requirement in these latter days that everyone who is warned shall warn his neighbor, and shall send or carry this gospel to all the world. The time will come when the books will be opened, and men will be judged out of the things written in the books, according to their works. At that time the sacrifices, the sorrows, the struggles, the pains and persecutions that have been endured by the missionaries who have

gone forth with this gospel among the nations, will be brought out, and every one will be rewarded according to his acts. Those who have lived in Christ and have borne testimonies concerning Him, who have preached His gospel and endured all things for His sake, they will shine forth like the sun. They will sparkle for ever and ever like the stars, and the time is near at hand.

#### EXHORTATION TO FAITHFULNESS.

I exhort my brethren and sisters who have embraced the gospel, many of them in foreign lands, and have had to endure much for the gospel's sake, to remain true and faithful. Do not be drawn aside by any of these vagaries concerning the Lord, or His gospel, or concerning the resurrection. The idea that God could not bring together the component parts of the human body, whenever he desires to do so, is ridiculous in my eyes. I can see very clearly that there is a principle involved, which some scientific men have not perceived, and therefore they do not recognize its existence. This learned man whose words I have just quoted here, goes on to show that it is impossible for a thing that is organized, to become disorganized and then be brought together again. How does he know? Does he understand how God brought together the particles that now compose this globe. Of old it was under water, so the Apostle Peter tells us, and the land came up in its time, out of the water, and various kinds of life were brought upon it. How did they come here? Did they come from distant planets? I think very likely the seed did, because everything that has life, had life preceding it. Life does not come from nothing. Nothing comes out of nothing; but everything that has a real existence has something persisting in its nature, in its internal being, of itself. We have been told by revelation from God, in the 93rd section of the Book of Doctrine and Covenants, that the spirit and the body form the soul of man. When Adam was created or organized, we are told that his body was composed of earthly elements, but his spirit came from God; and we are told that he "breathed into his nostrils the breath of life, and man became a living soul." Some good people are misled by a wrong interpretation of the word "create." "Create" does not mean that something is made out of nothing, as some people think, but it refers to something being organized or brought together out of elements which already existed. Nothing remains nothing, and it would be impossible to create something out of nothing.

#### RESURRECTION IS REDEMPTION OF THE SOUL.

"The spirit and the body are the soul of man, and the resurrection from the dead is the redemption of the soul. The elements are eternal, and spirit and element inseparably connected receive a fullness of joy; and when separated man cannot receive a fullness of joy." That is plain doctrine, revealed from heaven. (See

Doctrine and Covenants, p. 331). The elements of the body, as well as of the spirit, are eternal. They were not made out of nothing—they were not made at all, in their native integrity and individuality. Every atom is eternal. Now when I say "atom" I am using the word that conveys the idea of the smallest thing I can think of. The atom itself may be a compound for aught I know. But the original elements of the universe are eternal—always were, and always will be; and our bodies are organized out of these elements, in a certain way. It is according to the old way of generation, and always has been. It did not spring out of nonentity. Generation has always brought forth of its own kind, every herb in the season thereof, every fruit in its season; and every seed begets its own kind, and not another. There are of course variations of the kind, but never one bringing forth another. That knocks on the head some of the "science" of latter days, and we can apply to it the advice of Paul in the second chapter of his epistle to the Colossians; "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Pay no attention to them, for they do not know as much about that subject as you do, who have received the word of the Lord. It is only theory with them, but they call it science.

#### EACH ATOM HAS AN INDIVIDUALITY.

Let me call your attention to this little fact, that perhaps even the scientists do not know; it is this: every atom of spirit or element has an individuality of its own. It may have something in it that is a little different from every other atom, such as we can see in the variety of organizations in Nature, and there may be something in it by which it forms a special affinity with other atoms, and they are thus set up in a particular relationship one to another. Here is the body of man that goes down into the dust. It is dissolved, or perhaps it is put into a crematory. Do you thus destroy the elements? No, you do not. You destroy the organization for the time being, and the elements separate. No matter where they go, they do not go away from the earth. Everything that arises from the earth comes back in some form. Even the water that is drawn up from the earth by the sun, or shot up by some physical force comes back to the earth. Those elements that form water come together again; the oxygen, the hydrogen, and in the air the oxygen and the nitrogen return.

This is the point I want to convey to you: The fundamental particles—not the particles we throw off acquired by eating and drinking, the particles involved in the changes that are going on all the time—but the fundamental original particles have an affinity for each other, and they are eternal. There is an individuality about them; there is a continuity of that individuality. I can remember things that occurred away back when I was a

little boy; yet I am the same individual, or, as Topsy says, I have "growed;" but I am the same individual in body and in spirit. We have each in our bodies a congeries of these elements. They are joined together in organization. They dwell together for years, and there is an affiliation, there is an affinity; there is an association, there is a peculiarity about their union that belongs to them. As Paul says, "God gives to every seed his own body." And so it is with our bodies. When we lay them down in the dust, they disintegrate, a good part of them. But the original primal elements that are back of the organization, they are eternal, and when by the quickening influence of some electrifying or spiritual power, they are revived, there is an affinity in them that will bring them together again, and they can arise by the power of God in the resurrection. The very word "resurrection" means "standing up again"—"re-surrecto." "I stand up again."

#### FOUNDATION OF CHRISTIAN RELIGION.

The doctrine of the resurrection is one of the fundamentals of the Christian religion; and when men get up in the pulpit and preach against the doctrine of the resurrection, they preach against Christianity. The death, sufferings, and atonement and the resurrection of Jesus Christ are the very base and substance and virility of the whole structure of the Christian Church. Without that it is nothing. Just as Paul tells us in that splendid essay in the fifteenth chapter of the first epistle to the Corinthians: "How say some among you that there is no resurrection of the dead?" Why, he said: "If Christ be not risen, then is our preaching vain and your faith is also vain." Paul says further:

#### BUT NOW IS CHRIST RISEN.

"I have seen Him; the Apostles saw Him; and we bear testimony that we saw Him and know that He lives. If Christ be not risen then there is no resurrection from the dead; but if Christ be risen then the resurrection is a fact." That is a good argument. If one man, one mortal, can be raised to immortality, from the dead, a million can, and no end of multitudes can. Christ is the very center; He is the very genius of the resurrection. The life is in Him, and the power is in Him, given to Him of the Father, and when He comes He will call those who are His, His own first, and afterward in their proper time and order, all the children of men, every one in his own order.

Christ is the first fruits, so Paul tells us in that chapter. Read it. Read it carefully, and if you will get up from reading that, and do not believe in the resurrection of the dead, literally and truly, then you do not believe the Scriptures; and if you do not believe that Christ was resurrected from the dead, then you are not a Christian, for that is what He taught and what He exemplified in His own being.

## TESTIMONY OF GOSPEL TRUTH.

I had hoped to leave a little time for some of my brethren here, but perhaps I have indulged in as much talking as may be suitable this afternoon; and I may not have another opportunity again. I am getting along in years. I have traveled for many years preaching this gospel, and wherever I have born testimony the Spirit of the Lord has been with me, and He has witnessed to me, from the crown of my head to the soles of my feet, and to the tips of my fingers the truth of these things, so that I feel it in my whole being; for it has been quickened by the power of the Holy Ghost, bearing witness to me that these things are true. I bear this testimony to you this afternoon, my brethren and sisters, and friends. There is a God, a personal God, in whose image we have been born. We are, in spirit, His sons and His daughters, and He has sent us here on the earth for a purpose. He has shut out the recollection of our former life by the veil that came over us when we entered this sphere of action. This veil has been placed over us so that we may learn to exercise faith. "We walk not by sight but by faith" in this existence, a faith in the true and living God and in Jesus Christ, His Son, who is our Redeemer, which will bring us near to the heavens, to the heavenly powers. We can draw near unto them in spirit and be quickened by the influence that proceeds from the throne of God, so that we may walk in union and in harmony with Him and with Christ our Redeemer and have such joy that no mortal can express it, for the knowledge of truth is beyond all things in the world. It solves the problems presented by what is sometimes called "philosophy" or "science." The resurrection of the dead is one of the eternal principles in all the worlds that God has made, and it will come to this earth, for the earth has filled the measure of its creation and has abided the law which was given by the Father, and will itself be quickened and clothed upon with the glory of God, when Christ comes and reigns over all this globe, as He will, as surely as we are here this afternoon.

## SUPPORT OF GOVERNMENT URGED.

I exhort my friends here to continue the good work, in sustaining what is done by the Government to bring good government in the world. It is well for us to take these Liberty bonds, when we can. We do not want to get ourselves in debt in doing that, but everybody should join in this great movement to support our government, the finest government that there is on the earth; and the time will come when the principles of this Constitution, under which we live, will be carried to every nation. And that will prepare the way for the great unity of nations that Christ shall bring about, when "a king shall reign in righteousness, and princes shall rule in judgment," and the effect shall be universal peace. May God help us to pattern after Jesus the Christ, to be a

holy people unto Him. May we be able to live so as to have part in the first resurrection, that we may come forth clothed upon with glory, immortality and eternal life; when our spirits and bodies, being joined together, we will be able to draw, from the heights above all the blessings and glories and light and intelligence and power, and from the earth beneath, the entire cosmos in which we may travel, that which comes through the grosser part of material being. Then the body and spirit being joined together by an everlasting immortality, we can enjoy everything there is to enjoy in the universe of God: that we may worship Him and serve Him, and follow in the footsteps of our Redeemer, forever and ever. Amen.

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### A CLEVER REPLY.

THE "*Belfast Telegraph*" of May 30th, contains the following witty response to another of the blundering efforts to refute the plain story of the coming forth of the Book of Mormon.

Neither the scientific criticism of incredulous savants, the learned disquisitions of opposing theologians, the contumely of the vicious, nor the ridicule of empty-headed ignoramuses have been able to account for the existence of the Book of Mormon, in any other way than the way Joseph Smith, who received it from the hands of an angel and translated it "by the gift and power of God, accounts for it:

### THE BOOK OF MORMON.

Sir,—I crave space in your invaluable medium to enlighten one of your correspondents, who asks concerning the Book of Mormon, and signs himself "Truth Seeker." In my humble opinion the non-de-plume fits badly, as one would naturally expect a seeker after sacred truth to be serious. My friend (I trust he won't mind a "Mormon" calling him friend) has an amusing way of expressing himself, or else his logic is faulty; as for anyone to possess such a gift of credulity, as to believe that a pile of common tin measuring 7 by 8 by 24 inches would almost weigh a quarter of a ton, could be made to believe that Jonah swallowed the whale. Yet your correspondent, referring to the plates discovered by Joseph Smith, and of which the Book of Mormon is a compilation, expects us to accept his calculation as an argument against the authenticity of that book. It wouldn't take a mathematician to prove how ridiculous the statement appears. Had he told us that gold was considerably heavier than tin it might not have been so glaring. Egyptian scholars do not question that the Book of Mormon could be made from the plates described by Joseph Smith, as:—Gold, considerably less in thickness than common tin, measuring 7 by 7½ by 6 inches in thickness; written in Egyptian on both sides

in very small characters or hieroglyphics. Your correspondent thinks that it would "beat a Samson hollow" to hold this treasure in one's arms and ward off the attack of two robbers. He wants to read a little more of Samson, I think. But about the scholars I have just mentioned, their greatest doubt was how an uneducated man could translate the language, and most of them opposed the discovery as absurd. But eleven honest men have given their names to the world as having actually seen and handled those plates, and surely eleven witnesses are sufficient to establish any claim. "Truth seeker" wants to know where are those plates to-day? Why can they not be seen? Joseph Smith was never promised the ownership of the records, because several of the pages or plates were locked together to be interpreted by another and in another day, hence their removal by the angel who led to their discovery. But where are the plates now? That is the question. Well, I am going to answer it by asking two—Supposing—only supposing of course—that I admitted I did not know the exact spot where those plates are lying, would that prove they never existed? God buried Moses and no one has ever known his resting place. Does that prove Moses never existed? Yours, etc.,

Lawnbrook Avenue, Belfast.

HARRY FULTON.

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### OLD MOTHERS.

I love old mothers—mothers with white hair,  
 And kindly eyes, and lips grown softly sweet  
 With murmured blessings over sweet babes.  
 There is something in their quiet grace  
 That speaks the calm of Sabbath afternoons;  
 A knowledge in their deep, unfaltering eyes  
 That far outreaches all philosophy.  
 Time, with caressing touch, about them weaves  
 The silver-threaded fairy shawl of age,  
 While all the echoes of forgotten songs  
 Seem joined to lend a sweetness to their speech.  
 Old mothers—as they pass with slow-timed step,  
 Their trembling hands cling gently to youth's strength;  
 Sweet mothers!—as they pass, one sees again  
 Old garden-walks, old roses, and old loves.

—*Century.*

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WAR AND THE BIRTH-RATE.—The remarkable effect of the war on the birth-rate is amply demonstrated by the striking figures published by the London education authority, which show that the total decline in London in 1918, as compared with 1914, was 36,287, or  $34\frac{1}{2}$  per cent. That the phenomenon is not confined to Great Britain is demonstrated by a comparison with the figures from Berlin and Vienna. The Berlin decline in 1916 was five times, and that of Vienna four times that of London.

THURSDAY, JUNE 12, 1919.

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EDITORIAL

**PRES. RICHARDS' VISIT TO THE NETHERLANDS.**

DENIED, by the war conditions, from a visit to any part of the Continent since he came to Europe, nearly three years ago, President George F. Richards was at last successful in securing the necessary passports to take him to Holland. This was not, however, without considerable delay and difficulty. Despairing of its accomplishment by correspondence, he resolved on going up to London, and so, accompanied by his wife, he started on the 8th of May, and, after the usual necessary applications were personally made upon the United States Embassy, the consulates of the Netherlands, France, Belgium and Switzerland, he secured amended passports and visas sufficient to start with. On Wednesday, the 14th, they sailed from London to Rotterdam, and landed there the next afternoon, having had a pleasant voyage. They were met by President John A. Butterworth and conveyed to the mission headquarters, where they were made comfortable; and that evening attended a meeting of the saints. Upon the following day, they began an effort to secure permission to go through Belgium and France to Switzerland, meeting the necessary local officials, who gave them encouragement. This was doomed, however, to disappointment. At the last the Swiss government refused permission for them to enter Switzerland, and so they concluded their tour of Holland and returned to London on the 1st of June. Both in going and returning they attended interesting meetings at Deseret and outdoors in London.

The two weeks spent in Holland were delightful. The weather was fine all the time. They held meetings with the Dutch saints in the branches at Rotterdam, Dordrecht, The Hague, Utrecht, Amsterdam, and Groningen, and attended the Arnhem conference on Sunday, May 25th. At all of these meetings President Richards spoke at length, and was interpreted by President Butterworth, greatly to the interest and benefit of the Dutch saints, who had not seen one of the Twelve Apostles, since Elder Hyrum M. Smith visited them before the war.

Their time allowed President and Sister Richards to visit places of historic interest and delightful resorts, by which they became acquainted with the geography and topography of the country; discovering that, while the great commercial cities are built upon artificial islands below the sea-level, hedged about by protecting dikes, much of the country is hilly and picturesque, covered with



woods and highly cultivated. The canal system of transportation, with the locks and docks, bridges and dams, was most novel and interesting. Their visits to the old churches, art galleries, and museums, were very informing and of absorbing interest.

Their visit to the Hague, the capital and one of the most beautiful cities of the country, was particularly enjoyed. They saw the palaces of the Queen, the Peace Palace, and others of the modern buildings devoted to government and scientific uses. They were deeply impressed by a visit to one of the old prisons of the Spanish Inquisition, where every sort of torture was practiced upon the Protestants by the notorious Duke d'Alva in his long career of abominable service to the Pope and King, to the supposed glory of the holy Catholic church.

From Amsterdam they went to Marken, the island of wonder, upon which the native people in their native costumes and customs are seen to the best advantage. Their visit to historical Arnhem was extremely enjoyable. They saw the great old church known as "the Devil's Church," because of its grotesque carvings, and they were greatly pleased with the suburbs, made so beautiful by the villa homes and lovely gardens of the rich merchants, who come there to dwell from all parts of the nation. It was at Arnhem where the unfortunate Sir Philip Sidney was betrayed, by insufficient support of his countrymen, to the merciless Spanish foe and met his death in 1586.

The entire trip thus combined, most happily, a good deal of instructive sightseeing and pleasure with a timely ministry to the elders and saints of the Netherlands mission. This they found in a flourishing condition, now numbering four conferences, seven branches and about three thousand members. It was all thoroughly enjoyed by the President and sister Richards also. It was her first visit to a people speaking a foreign language, and to the land where her son Le Grand had performed two missions covering a period of about five years. We are glad they had the opportunity of going and returning in safety.

The tour will be memorable and the theme of many conversations and agreeable reminiscences in the years to come.

J. F. W.

## THE ALPINE AMERICAN.

WITH the characteristic enterprise of real Americans, the young officers and soldiers fortunate enough to secure four month assignments to the University of Grenoble, France (where they are receiving collegiate instruction pending their demobilization and return to America) have formed the "American Student Association" and are publishing a weekly newspaper with the above title.

The fifth number of this very creditable amateur periodical

is edited by First-Lieutenant Lawrence Wells Sloan, F. A., U.S.A., nephew of the Assistant Editor of the *Star*. We take pleasure in commending the general get up of his number of the paper, and quote from it his appreciation of the American National day, memorializing its heroes who have made the supreme sacrifice for their country:

#### MEMORIAL DAY, 1919.

Never before has Memorial Day taken on the significance it assumes this year. We have passed through a world crisis. Again the arms of our country and those of our allies are resplendent with the lustre of an honorable victory. As the moment arrives for the official cessation of hostilities, bringing a world to peace, our minds are fresh with the memories of those of our comrades who offered the supreme sacrifice, which has given us this occasion for rejoicing. Is it not most fitting that at this moment when we are about to enter a new era of peace, we pay tribute to those who by giving their lives made this peace possible? We shall soon return to our homes. The good news is still thundering in our ears and beating at our hearts. What about those who have found a home in the heart of the soil which they succeeded in defending? In this moment of ecstasy they will not go unthought of. Throughout this land they rest, many in unnamed graves. Through the rain and mud, they trudged with the hope buoyant within them, as realized in us, that they would return home. They have. But we leave them here and return to our hearthstones.

A few of our fellow soldiers are buried with their French comrades in the Grenoble cemetery. It is our privilege to pay respect to these, who, in a very particular sense are our dead. Honor them this day—our own comrades whom we shall leave in France.

J. F. W.

#### MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held at 3 Westlegate Street, Norwich, Sunday, June 1st, 1919. There were in attendance: Elder Junius F. Wells, of the Liverpool office; President Arnold G. Holland, of the Leeds conference; President Frank Alexander and Elder Arthur T. Phillips, of the Norwich conference.

The morning session convened at 10:30. Hymn, "Did you think to pray?" Prayer, Brother Herbert William Brown. Hymn, "Reverently and meekly now." The Sacrament was administered by Brothers William Carey and Arthur Crotch, assisted by Brothers Arthur Burrell and William Crotch.

An interesting and edifying program was delivered by the members of the Sunday schools of all four branches, including a hymn sung by the children of the Norwich branch, also the hymn,

"Come, O thou King of kings," which was very spiritedly rendered by the choirs of all the branches. Sister Eva Hook, of the Loddon branch, recited Matt. 6: 25-34; Brother Ernest E. Hook, Jun., recited the Articles of Faith perfectly, and Bertie Warner, of the Ipswich Sunday school, sang, "Waiting for the reapers."

Elder Junius F. Wells was the speaker. He expressed his thankfulness and joy in meeting with such a large congregation of Latter-day Saints in the old town of Norwich. We are called out of the world, and in this sphere we are laying the foundation of eternal life. He spoke on the responsibility of parents who are disciples of Christ, in training their children to become like Him, and denounced the "abominable doctrine of wicked priests who say that your little children that passed away and have not been christened, will be burned in hell." No other children have such a precious heritage as those born in the Church of Christ, who have been blessed in infancy and have had conferred upon them the Holy Spirit, at the age of eight years. How glad we should be to have this knowledge, that we have the truth from childhood, and that we may and should show it in our lives.

The meeting concluded by singing, "Earth with her ten thousand flowers." Benediction by Brother Stanley H. Marshall.

The afternoon session commenced at 2:30. Singing, "The Spirit of God like a fire is burning." Invocation, Brother Robert Foulger. Singing, "Beautiful Zion built above."

The Church authorities were presented and unanimously sustained.

President Arnold G. Holland was the first speaker. He said we improve ourselves by our own efforts. The saints are the salt of the earth, and if they lose their savour, they shall be destroyed with the world. We are the only people who believe in eternal progression. The last few years kings and kingdoms have been overthrown. The churches sit in silence; they have failed. The science of man has far advanced above them, but the Church of Jesus Christ is still advancing, still progressing. There is still the water of life for those who thirst. "The glory of God is intelligence." By it we have the power to know and become like Him.

The congregation sang, "Praise to the man who communed with Jehovah."

Elder Arthur R. T. Phillips then addressed the assembly, expressing his pleasure at being called to labor in the Norwich conference. He dwelt on the wonderful power of the Holy Ghost, by which the sick are healed, the weak made strong; how the Spirit is transmitted by the touch of those who have faith. The faith of the poor woman who was afflicted, and touched the hem of Christ's garment, was sufficient. She was healed. This wonderful divine essence is diffused among the eternal elements.

Sister Eva Wilkin sang, "The holy city," beautifully, after

which the Norwich choir sang the anthem, "Mount Zion." Brother Sidney Peck closed with prayer.

The evening session at 6 p.m. Singing, "Lead kindly light." Prayer, Brother James Hook, of the Loddon branch. Hymn, "In remembrance of thy suffering." Sacrament was administered by Brothers G. H. Coleby and C. M. Coleby, of Lowestoft, assisted by Brothers A. Burrell and W. Crotch.

Brother Sadler, of Colchester, bore a strong testimony. Said he investigated the gospel thoroughly, and had been led by the Holy Spirit to a knowledge of its truth. He had been preserved from danger, while in the army, by faith and prayer.

The Norwich, Loddon, Ipswich and Lowestoft branches rendered the anthem, "Cry out and shout," in a very inspiring manner.

President Frank Alexander spoke a few words, but the time was limited. Said he was thankful to those who had employed their talents in making this conference a success. It would be something to remember by all those present, something that they would store up in the memory and profit by.

Sister Florence Spall, of Ipswich, sang, "Unanswered yet," which was rendered very beautifully and impressively.

Elder Junius F. Wells then addressed the saints, and said it was a great privilege of Latter-day Saints to sing songs and hear speakers who were filled with the Holy Ghost. Cultivate the still, small voice. It leads to and becomes the principle of revelation to us. Be true to our faith, serve each other, and we shall grow in grace and goodness. Honor the priesthood and be blessed.

The conference was concluded by singing, "The time is far spent." Benediction by Brother William Walker.

An officers' meeting was held at 12:30. The presidents of the various branches gave favorable reports of the work that has been accomplished, and interesting remarks were made by the lady missionaries. Sister Sabina Copling was set apart as a lady missionary.

ARTHUR R. T. PHILLIPS, Conference Secretary.

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## CONVERSATION.

THE Psalmist sings of the power to speak as the glory of man. It is his distinguishing gift, and marks his superiority to the rest of creation. It is given him that he may command his inferiors, counsel with his equals and praise his God.

Conversation, rightly directed, is the most fruitful source of intelligence and happiness, and should be cultivated as a necessary element of a good education, by all who covet knowledge and desire the companionship of the intelligent and good. The most agreeable men and women are those who can converse well. They may not always be the best, but the best are most admirable

when they have associated with their other accomplishments the power of pleasant speech. We all have observed the potent influence of able conversers in the social circles of which we are members; how, by the harmonious use of simple words, they spin a thread of conversation that winds us all about and binds us in a rapt attention to every syllable as they fall from the speaker's lips. And again, we sit in respectful admiration of them while they are intelligently listening to the remarks of others; for the silence of good conversers is often as eloquent as their most animated speech.

As this is one of the most desirable and useful accomplishments, it is also one of the rarest, and one that has been most neglected. We often go into the homes of intelligent citizens, and are struck with the variety of amusements provided to take the place of conversation in an evening's entertainment. The sons and daughters are perhaps able to perform on the piano and to sing, or to engage in a game of checkers, dominoes or cards. And the entire time, that might be spent so beneficially in the interchange of thought, is idled away shuffling and dividing a few pasteboard cards, "with no conversation but what is made up of a few game phrases, and no other ideas but those of black or red spots ranged together in different figures." The consequence of hours and days thus wasted in the precious lives of many young people is lamentable to contemplate. Besides the loss of valuable time, for which they may reasonably expect to be called to account, their mentality, which is their priceless heritage from Heaven, suffers from desuetude, and lingers feebly, emitting only flickering spasms of light, where should shine bright, effulgent rays.

Not only in the lack of conversation, but in its misuse, do we find cause for regret and occasion to exhort the young. No one, with his understanding clear, considers the foul, blasphemous language of the profane a proper exercise of the "glory" of man. Swearing is not only a criminal disregard of the sacred injunction of the Savior, but it is at once the most inexcusable violation of good manners and the most foolish indulgence of a senseless habit. There is no need to swear at all, and those whose words are so incredible that it takes an oath to back them up, are not deserving the confidence of their fellows under any circumstances. With many, mild swearing has become a thoughtless mode of emphasis; it is none the less reprehensible. But with others it is carried beyond this to a most awful stage of profanation, even to the taking in vain of the holy name of Him to whom all owe their power of speech. They seemingly forget that "the Lord will not hold them guiltless, who taketh His name in vain."

Another abuse of conversation is in speaking untruths and slandering; detestable habits that lay the persons guilty of them open to the universal contempt which they deserve. The effect of this kind of conversation, while it is more tolerable to be heard

than swearing, is much more hurtful to society. While the former depraves the individual addicted to it, the latter corrupts society at large. The heinous crimes, for which the severest legal punishments are provided, are not more injurious to the moral condition of society than the practice of slander and calumny. All are made sufferers by it. No matter how virtuous and good they are, they can scarcely escape the stinging assault of the back-biter and those who love to make and tell a lie.

Less wicked, but equally destructive of the beauty and grace of language, is the use of slang. What can be said to justify it? It has its origin in the slums and by-ways from which issues the hoodlum, and the most ignorant class of humanity, yet it intrudes upon the conversation of all classes, except the truly educated and refined. But wherever it is found, it is the sure index of a weak mind and uncultivated taste. Its use never helps the expression of a good thought, and certainly cannot be said to originate very exalted trains of reflection. It rather disgusts whenever spoken, and panders to the waste of words upon mere shadows of ideas.

For the improvement of each other and for the sake of our common conversation, every young lady and gentleman, particularly those of the mission fields and of the Improvement Associations, should make it a study to cultivate and use good language. Avoid the utterance of an oath as you would preserve favor with your Heavenly Father. Show your love of humanity by never speaking evil of your fellows. Let self-respect preserve you, under all circumstances, from the defilement of your mother tongue by the use of slang.

If we would pursue with determination this course of self-culture, it would not be long before we could unite with Addison in his beautiful reflection upon the benefit of chaste conversation with true and virtuous friends. He says: "The mind never unbends itself so agreeably as in the conversation of a well-chosen friend. There is indeed no blessing of life that is any way comparable to the enjoyment of a discreet and virtuous friend. It eases and unloads the mind, clears and improves the understanding, engenders thoughts and knowledge, animates virtue and good resolutions, soothes and allays the passions, and finds employment for most of the vacant hours of life."—VAUX.

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### VICTORY OVER BLINDNESS.

THE record of Sir Arthur Pearson is one of which his country may well be proud; it is a shining tribute to the indomitable spirit of man. There is no nobler act possible to humanity than to turn a personal trouble into a service to one's fellow-men, and the sympathy of Sir Arthur Pearson for all his fellow-sufferers has

expressed itself in the most beneficent fashion by the practical amelioration of their lot. Before the war his good work among the blind was everywhere a cause of gratitude; since the war, it has become a national asset of the very first importance.

In his simple, straightforward narrative Sir Arthur describes the work of St. Dunstan's and the multifarious activities of its inmates. The prevailing note is one of courageous happiness. The one thing which the blind do not desire is to be pitied. They want to be helped, and they are ready to help themselves. The war brought to St. Dunstan's a new order of blindness. Hitherto the disaster had commonly meant failing nerve, decay, disease; but here was a company of young and vigorous men, suddenly deprived of their sight and eager to make the best of their lives. St. Dunstan's gave them the opportunity. It taught them how to cultivate their other senses so as almost to replace the sense that was lost. It gave them lessons in practical work—carpentry, weaving, typewriting, poultry farming, massage; it filled their working hours with healthy business and their leisure with recreation. It even enabled them so to reconstruct their lives that they found mates and made themselves homes. It sounded the trumpet of "Victory over blindness," and there is no trumpet that will give forth a more cheerful sound in all the triumphant fanfare of peace.

The present record of St. Dunstan's achievement is both historical and practical, and it is written with a light and a pleasant touch. The most astonishing feature to the average reader will be the vivid improvement in the other senses—the sense of hearing, touch, and smell—which can be trained to accompany the loss of sight. Sir Arthur Pearson tells us that he can recognize the shops in the street by their smell, and the particular doorway he is passing by the quality of the echo that his stick emits upon the pavement. The sense of touch increases a hundredfold, and the record of manual labor achieved in total darkness is nothing short of a miracle. And the final tribute to the work of St. Dunstan's is paid by Mr. Richard King Huskinson, who declares that, as a worker, as a useful citizen of the world, and above all as a true friend and companion, he would pit a blinded sailor or soldier against any other special class of man in the whole world. For blindness has given him the genius to comprehend the essentials of human happiness, and many men who are able to see everything else are blind at heart to that ennobling secret of life.

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#### FROM THE MISSION FIELD.

**Baptism.**—At Bradford, May 24th, 1919, one soul was added to the Church from the Hull conference. The convert was baptized by Elder Robert H. Summers, and confirmed by Elder Gardham Stainton.

**Wedding.**—On Saturday, May 24th, 1919, two popular young people, Brother James J. Wollaston and Sister Eva Rumble, of the North London branch, London conference, were married. President James Gunn McKay signed the marriage certificate. In the evening a reception was held at the bride's home, a large and merry gathering being present.

**Arrivals.**—The *Minnedosa*, from Montreal, May 27th, 1919, arrived and landed her passengers Friday morning, June 6th. She was delayed two days by fogs. Among the passengers were the following seven missionaries, who are gladly welcomed to this field of labor: Charles W. Hatch and wife, Caroline J. Hatch, Woods Cross, Utah; David E. Randall, North Ogden, Utah; Leonard H. Whipple, Magna, Utah; Ernest H. Kearl, Smithfield, Utah; William Easton, William J. Starkey, Evanston, Wyoming.

The following named elders, after completing missions in South Africa covering a period of over four years, have been honorably released and have reached Liverpool on their way home, sailing on the s.s. *Baltic*, June 14th, 1919: Legrand P. Bachman, Jesse D. Jewkes, Richard E. Folland, Leonard A. Robins, Wilford D. Le Cheminant.

**Socials.**—A large gathering assembled May 17th, 1919, at Deseret, London, in a social in honor of Brother James J. Wollaston, who is leaving for Canada. During the enjoyable evening a handsome present was given him from the M. I. A., over which he presided.

In honor of the second anniversary of its organization the Hammersmith branch social was held on May 28th, 1919. An interesting program was highly enjoyed by a large number of saints and friends.

## DIED.

**MOORE.**—On May 17th, 1919, at the age of 79 years, William Henry Moore, of Batley. A week previous to his death he expressed the intention to become one with us. At his request the elders conducted his funeral.

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## LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS IN GREAT BRITAIN.